DOCUMENT RESUME

ED 176 931 RC 011 644

AUTHOR King, Lovern Root, Ed.
TITLE Native American Adult Reader II.
INSTITUTION United Indians of All Tribes Foundation, Seattle, Wash.
SPONS AGENCY Department of Health, Education, and Welfare, Washington, D.C.; Office of Education (DHEW), Washington, D.C.; Washington Office of the State Superintendent of Public Instruction, Olympia.
PUB DATE 77
NOTE 43p.; Related documents are RC 011 187 and RC 011 644-646

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS *Adult Education; Adult Reading Programs; *American Indian Culture; *American Indian Education; American Indians; *Cultural Background; *High School Equivalency Programs; History; Illustrations; Legends; Reading Instruction; *Reading Materials; Reading Skills; *Tribes
IDENTIFIERS Oral Tradition; Tribal Government

ABSTRACT

This reader, one of three designed to provide adults in basic education/GED programs with meaningful materials based on Native American cultures, includes selections appropriate for intermediate reading ability (grades 4-6). The twelve readings focus on culture, history, and contemporary concerns of Native Americans. Each selection includes a vocabulary study list and comprehension questions following the format used by the General Educational Development Test. Maps and illustrations accompany several readings. "A Visit to South Dakota" contains impressions of a young Indian girl's first visit to a reservation; "Coast Tribal Government" outlines the role of the tribal chiefs and the white man's misconception of that role. "We May Be Brothers After All" is an excerpt from an eloquent speech by Chief Sealth. Other selections include an Arapaho creation story, a Makah legend explaining the heavenly bodies, a description of the Yakima Encampment, and a Blackfoot's argument against "mainstreaming" and in favor of the preservation of Indian culture and land. (JH)

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UNITED INDIANS OF ALL TRIBES FOUNDATION
3604 West Government Way Extension
Seattle, Washington 98199
Telephone (206) 285-4425

UNITED INDIANS OF ALL TRIBES FOUNDATION

NATIVE AMERICAN ADULT READER II

Lovern Root King

Editor

United Indian Press
Seattle, Washington 98199
c. 1977

JUL 1979
ERIC/CRESS
RECEIVED

NATIVE AMERICAN ADULT READER II

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(Drawings in Chapters 1 and 2 by Roger Fernandez, Klallam)

Published by the United Indians of All Tribes Foundation, a private non-profit corporation supported by funds from the United States Office of Education, Department of Health, Education, and Welfare and Washington State Superintendent of Public Instruction (SPI). The opinions expressed in this publication do not necessarily reflect the position or policy of the Office of Education and SPI and no official endorsement by the Office of Education or SPI should be inferred.

Roy Henry Vickers 1977

I. Oral Tradition

The Northern Lights and Creatures of the Sky

Vocabulary: dwarfs
meteors
departed

The Makah Indians, the only members of the Wakashan stock in the United States, live along the Strait of Juan de Fuca, in the extreme Northwest tip of the United States. James Swan, who taught among the Makah in the 1860s, reported many of their early beliefs to the Smithsonian Institution in 1869.

The northern lights come from the fires of a tribe of dwarf Indians who live many moons' journey to the north. These dwarfs are no taller than half the length of a canoe paddle. They live on the ice, and they eat seals and whales. Although they are small, they are so strong and hardly that they can dive into cold water and catch whales with their hands. Then they boil out the blubber in fires built on ice. The lights we sometimes see are from the fires of those little people boiling whale blubber. The dwarfs are evil spirits, or skookums, so we dare not speak their names.

Stars are the spirits of Indians and of all the animals and birds and fish that have ever lived on the earth. Comets and meteors are the spirits of departed chiefs.

The rainbow is an evil being associated in some way with Thunderbird. It is armed at each end with powerful claws. With these claws it seizes anyone who comes within reach.

Thunderbird is a giant Indian, living on the highest mountain. His food is whales. When hungry, he puts on the head of a huge bird and a pair of giant wings. He covers his body with feathers and ties Lightning fish around his waist. Lightning Fish has a head as sharp as a knife and a red tongue which makes fire.

When Thunderbird flies toward the ocean, his wings darken the sky, and their movement makes a loud noise. When he sees a whale, he throws Lightning Fish into its body and kills it. Then he carries that whale back to the mountains and eats it.

Sometimes Lightning Fish strikes a tree with his sharp head and tears it to pieces. Sometimes Lightning Fish strikes a man and kills him. Whenever it strikes a tree of anything else on land, the Indians try hard to find some part of it, for Lightning Fish has special spirit powers. Even a piece of its bone, which is bright red, will give the man who finds it skill in whale fishing and in other kinds of work.

Student Questions

I. Oral Tradition

The Northern Lights and Creatures of the Sky

1. The main purpose of this story is to:

   (a) entertain

   (b) explain events of nature

   (c) describe the Thunderbird

   (d) explain a religion

2. Stars, comets and meteors are all described as:

   (a) dead chiefs

   (b) animals, birds and fish

   (c) spirits

   (d) eggs of the Thunderbird

3. The names of the dwarfs of the north are not given because they are:

   (a) not known

   (b) not important

   (c) not able to be translated

   (d) evil spirits

4. The Thunderbird is:

   (a) a giant Indian

   (b) a giant bird

   (c) a whale

   (d) a Lightning Fish

5. From this story, we can infer that any material struck by Lightning Fish:

   (a) is totally destroyed

   (b) is near water

   (c) is thought by the Makah Indians to have special powers

   (d) can only be found by the Makahs

II. Medicine Power

How My Grandfather Got His Medicine,

by: Rondina Brown (Mandan)*

Vocabulary: affiliated
quest
ailment
ceremony

This story is about my grandfather. He is a mixture of Mandan, Gros Ventre, Hidatsa and Arikara from the Fort Berthold Reservation. He is of the "Three Affiliated Tribes" which are in New Town, North Dakota.

The story goes that there was a big white horse seen roaming the country near the reservation. Everyone was after the horse but no one could catch him. When they went after him, he seemed to disappear. One day, my grandfather said he was going to catch this big, beautiful white horse. He tried many times but never was successful. One day it would be his!

It was my grandfather's time to receive his sacred medicine, so the family had to prepare him. The ancestors said that he would receive his power from this great white horse. A ceremony was planned for him. He had to be cleansed by going into a sweat bath that the tribe made from willows. A sweat bath is round and covered with hides to keep the steam in. The men put hot stones in a hole right in the middle of the sweat tent and they poured water over the hot stones a little at a time until the tent was filled with steam.

While this was going on, the tribe finally caught the big white horse. They cut its head off and tanned the hide making a robe out of it for my grandfather.

During the beginning of the quest, they cut my grandfather's back by making two slits on each side of his shoulder blades -- then ran rawhide strips through the cuts. The white horse's skull was then tied to his back.

They left my grandfather alone to drag his horse. He was not allowed to eat or drink water; it was necessary for him to fast. He was crying, praying and singing Indian medicine songs during this time.

The elders of the tribe came to check on him once in awhile. When my grandfather was alone, he said the horse was breathing behind him and it was as if the horse was walking with him.

Roger Fernandes
1977

As soon as the elders came to check on him, the horse would put his weight on my grandfather which caused great pain. Again, as soon as he was left alone, the horse got up and walked. My grandfather slept on the horse's robe covering himself with the tail to keep warm. He did this for four days during which time he had a vision. The horse spoke to him telling him many things -- the words of Indian medicine songs and which herbs to use to cure either a skin infection or a stomach ailment.

After the vision quest, a small ceremony took place. The one who was receiving the medicine would put on a feast. He would pay the one who gave the medicine; not in money but in blankets, materials, bead work and horses. It was important to give thanks when the sacred medicine was received. Many years later when my grandfather died, he passed the medicine to the hands of my mother.

Once my mother became very sick, she was in a coma when she was taken to an Indian hospital. She said that in her dreams, she was in an earthen lodge like the dwellings in which her mother's tribe (the Mandans) lived. She said all the people in the lodge were her relatives who had died many years before. The people would not talk to her or look at her. My mother's aunt finally spoke up and said, "What is she doing here?, she has to go back." They called a big white, beautiful horse and my mother held it around the neck and began to walk away. The next thing she remembers was waking up in her hospital bed, soaking wet with perspiration. She had almost died but the great white horse brought her back to earth because it was not yet her time to die.

Our family still has a special ceremony for the receiving of this medicine. This takes place when a member of the family starts having dreams or visions which tell when this has to take place.

The great white horse still provides good protection for my grandfather's people. It is a part of all of us.

II. Medicine Power

How My Grandfather Got His Name (Mandan)

Place numbers in the spaces in front of the letters in the order that they happened. (The first event that happened will be #1 and #8 will be the last thing that occured).

_____ A. Grandfather had visions of medicine songs and herb uses.

_____ B. A horse-hide robe was made.

_____ C. Members of the family have dreams or visions about receiving the medicine.

_____ D. Cleansing with a sweat bath.

_____ E. The horse head would get up and walk.

_____ F. The medicine passes to the hands of the daughter.

_____ G. The horsehead was tied from rawhide strips to the grandfather's back.

_____ H. The grandfather had to fast.

2. The main idea of this story is:

   (a) A vision quest.

   (b) Indian medicine.

   (c) A family incident.

   (d) An interesting myth.

3. The word "cleansed" as used in the third paragraph means:

   (a) Made clean.

   (b) Made pure.

   (c) Wilted.

   (d) Steamed.

4. Was the author's statement that it was not yet her mother's time to die, when she was very ill in the hospital, an observation or an implication? Explain why.

III. Creation

How the Earth and Men Were Made (Arapaho)

Vocabulary: mallard
teal

First there was nothing but water. Flat Pipe was floating on its surface. He was alone and lonely, but because he was a Creator he could do something about it.

Man-Above, who has no form and can never be seen, spoke to Flat Pipe. "You call on helpers", Man-Above said, "Ask them to help you make a world."

So Flat Pipe thought of the water people, because, after all, he was floating on water. He thought first of ducks, because ducks are water birds, and as he thought of them the ducks appeared, floating around them in the darkness. He could hear and understand their talking to each other. "Brothers", said the mallard, "Why are we here and why have we been made? What is it we are to do?"

"Dive to the bottom of the waters, and bring me whatever is beneath them," Flat Pipe told the ducks.

"How deep are the waters?", the mallard asked.

"I have no way of knowing", Flat Pipe said, "They may be very deep or they may be very shallow".

"Let the smallest try first", then, the ducks decided together. And they chose the little teal to dive under the waters.

The teal was gone a long time, and when he came up, he was gasping and panting and very weak. "These waters are too deep for me to reach the bottom", the teal said when he was able to speak.

Then the mallard tried, and he, too, came up without having reached the bottom of the waters.

"You ducks mean well", Flat Pipe said, "but I think we need some larger water birds". Then he thought of the great wild geese, and they flew onto the water from the north.

"Why are we here? What are we to do?" the geese asked.

"We want to find out what is under the waters, so we can make a world," answered Flat Pipe.

"Have our brothers, the ducks, tried?" asked the geese.

"They have tried, but they cannot reach the bottom of the waters," Flat Pipe told them.

So, in their turn, the great geese dived, and in their turn they came up with nothing. Then Flat Pipe thought that perhaps even larger water birds would be better, and he called for the swans.

"Be careful," Man-Above warned him. "You have created three kinds of water beings. You can only make one more."

"I will be careful," Flat Pipe said, but when the swans, too, returned without anything he began to despair.

"Perhaps you should make something that can live in the water or on the land, and is not a bird," Man-Above observed.

Flat Pipe thought for a long time, while he and the birds were floating around on the water. "Land," he said, "What is land? Perhaps it is something on which beings walk, and there can be beings without wings." And then he thought of the turtle, and it came swimming to him.

"Dive to the bottom of the waters, and bring up whatever is beneath them," Flat Pipe instructed her.

"I will try," the turtle said, and she dived.

She was gone so long Flat Pipe and the birds almost gave up hope, but Man-Above knew better than they did.

"Wait and see," he said. "If Flat Pipe has done right, the turtle will be back."

And sure enough, after more waiting, they heard the turtle's legs splashing in the water as she swam to Flat Pipe and spit a small piece of earth onto him.

"Well done," Flat Pipe said, and all the birds cheered with him. "Now we will make a world." And the earth that Flat Pipe held began to grow and spread, and the birds sat on it and the turtle walked around on it, and they were all happy.

Then Flat Pipe took more earth, and made a man and a woman and a buffalo, so that they should all be together for the rest of time. He made other animals, too: deer and antelope and rabbits--everything that walks and runs. He made the war birds first the eagles and hawks, then the flycatchers, and then the songbirds.

"That is a lot of creatures," Flat Pipe said.

"Too many," Man-Above warned him. "Look, they are filling up all the space around you."

So Flat Pipe divided the land, and made an ocean; but not one as big as the first ocean on which he had floated. He made some new people, with light-colored skins and put them on the other side of the second ocean. "Stay there," Flat Pipe ordered. "Do not bother my people on the buffalo path."

But the light-colored people did not obey him, as we all know.

Student Questions

III. Creation

How the Earth and Men Were Made (Arapaho)

1. Place numbers in front of the events below to show the order in which they happened (#1 = first, #2 = second, etc.) in the story.

____A. Great wild geese were created.

____B. Light-colored skin people were created.

____C. Ducks were created.

____D. The land was divided and an ocean created.

____E. The turtle was created.

____F. There was nothing but water.

____G. Man and woman were created.

2. To whom did Flat Pipe say, "Well done"?

(a) The ducks.

(b) The geese.

(c) The turtle.

(d) Man-above.

3. To whom does the pronoun "him" refer in the sentence, "Too many", Man-Above warned him. "Look, they are filling up all the space around you."

(a) Man.

(b) Flat Pipe.

(c) The turtle.

(d) A bird.

4. To whom does the pronoun "she" refer to in the phrase, "...as she swam to Flat Pipe...."?

(a) Woman.

(b) A duck.

(c) A goose.

(d) The turtle.

Chief Sealth

IV. Speeches of Great Chiefs

Great Chiefs

Vocabulary: civilization
translated
compassion
extensive
ancestors
descendants

"We May Be Brothers After All", by Chief Sealth

In 1854, Governor Stevens told Chief Sealth that the United States was willing to buy Indian lands and to give the tribal people the blessings of civilization. Chief Sealth's reply, as translated by Dr. Smith, is given in part below:

"Yonder sky that has wept tears of compassion upon my people for centuries untold and which to us appears changeless and eternal, may change. Today is fair. Tommorrow it may be overcast with clouds. My words are like the stars that never change. Whatever Sealth says, the great chief at Washington can rely upon with as much certainty as he can upon the return of the sun or the seasons. The White Chief says that Big Chief, in Washington sends us greetings of friendship in return. His people are many. They are like the grass that covers vast prairies. My people are few. They resemble the scattering trees of a storm-swept plain. The great, and, I presume, good White Chief sends us words that he wishes to buy our lands, but is willing to allow us enough to live comfortably. This indeed appears just, even generous, for the Red Man no longer has rights that he needs respect, and the offer may be wise also, as we are no longer in need of an extensive country..."

"To us the ashes of our ancestors are sacred, and their resting place is hallowed ground. You wander far from the graves of your ancestors and seemingly without regret. Your religion was written upon tablets of stone by the iron finger of your God so that you could not forget. The Red Man could never comprehend nor remember it. Our religion is the traditions of our ancestors--the dreams of our old men, given them in the solemn hours of night by the Great Spirit, and the visions of our sachems; and it is written in the hearts of our people."

"It matters little where we pass the remnant of our days."

"They will not be many. A few more moons, a few more winters, and not one of the descendants of the mightly hosts who once moved over this broad land or lived in happy homes protected by the Great Spirit will remain to mourn over the graves of a people once more powerful and hopeful than yours. But why should I mourn at the untimely fate of my people? Tribe follows tribe, and nation follows nation, like the waves of the sea. It is the order of nature, and regret is useless. Your time of decay may be distant, but it will surely come, for even the White Man, whose God walked and talked with him as friend with friend, cannot be exempt from the common destiny. We may be brothers after all. We will see."

IV. Speeches of Great Chiefs

Chief Sealth (Duwamish)

1. A good writer (or speaker) often uses comparisons so that the reader (or listener) can understand the meaning better. Two special names for ways of comparing things are the simile and the metaphor.

   A simile is a comparison that has the word "like" or "as" in it. Example:

   (1) The clouds look like cotton candy.

   (2) He is as jumpy as drops of water on a hot skillet.

   A metaphor is a comparison that doesn't use "like" or "as" but, says directly that one thing is or was another, or looks or acts like another. Example:

   (1) She was a tiger when angry.

   (2) The lake was a mirror, reflecting the moonlight.

   Find three similes and three metaphors from the speech of "Chief Sealth". Write them in the space below and identify whether they are metaphors or similes.

   Similes 1. _____
   2. _____
   3. _____

   Metaphors 1. _____
   2. _____
   3. _____

   Write two similes and two metaphors of your own.

   Similes 1. _____
   2. _____

   Metaphors 1. _____
   2. _____

V. By This Treaty We Promise

An Indian Agent

by: Don Frederick (Yakima)*

Vocabulary: intelligent
beautiful
instantly

My great, great, great grandfather, Captain Nathan Olney, was made an Indian agent for the Oregon Territory on November 2, 1854. He was appointed by President Franklin Pierce. Before he was an Indian Agent, he was a captain in the Army. His main job was to keep peace between the Whites and the Indians.

His first appointment was at Fort Dallas. The Oregon Territory was large and included a large part of the Pacific Northwest. His job as an Indian agent took him to the Yakima Nation. During the time my grandfather was an agent, there was a war between the Whites and Indians of the Yakima Nation.

As an Indian agent he took part in the war and after the war he went back to Fort Dallas to his wife, Annette. Annette was my great, great, great grandmother. She was a Wasco princess of the Warm Springs Nation. She married my grandfather before he became an Indian agent. When she married Nathan Olney she was a beautiful and intelligent woman of eighteen. They had four sons, Franklin, Oscar, William and George and one daughter, Melvina.

During his life my grandfather got an arrow wound in the head. A tiny piece of the arrow stayed in his skull.

In 1866, while riding his horse, Buck, the horse stepped in a badger hole and fell, causing Nathan to hit his head on a rock. The blow pushed the tiny piece of arrow through his skull into the brain, killing him instantly. He was forty-two years old when he died. Annette was ninety-six years old when she died in 1917.

The Olney family continued to live on the Yakima reservation that was made during the time my grandfather served as an Indian agent.

Student Questions

V. By This Treaty We Promise

An Indian Agent (Yakima)

1. What is this article about?

   (a) Fort Dallas

   (b) Frontier life.

   (c) Dangers of arrow wounds.

   (d) An Indian agent.

2. *Words are capitalized for the following reasons:*

   (a) *Proper nouns.*

   (b) *The first word in the sentence.*

   (c) *The Pronoun I.*

   (d) *Proper adjectives.*

   (e) *Titles.*

   Place the letter from above that stands for the reason why the following words in the story were capitalized.

_____1.	My	_____6.	November
_____2.	Captain	_____7.	Yakima Nation
_____3.	Indian	_____8.	Annette
_____4.	Oregon Territory	_____9.	Buck
_____5.	President	_____10.	During

3. Number the following events in the order that they happened in the life of Nathan Olney (Number 1 being the first thing).

   _____a. Captain in Army.

   _____b. Died from fall or head wound.

   _____c. Appointed Indian agent for Oregon Territory.

   _____d. Marries Wasco princess.

   _____e. War between white and Yakima Nation.

VI. Tribal Government

Coast Tribal Government *

Vocabulary: signature
successor
celebrations
offense

Most tribes of Indians were made up of several villages and each village had a head chief. The word "chief" is a word we should use carefully. We think of a "chief" as being very much the ruler of his people. White men makers of treaties thought they needed no signature but the chief's and they never could understand why he did not make his people obey. It took them a long time to learn that there were few Indian groups in America, large or small, where the people obeyed one man. A village might have two "chiefs" if it had two rich men. There was no rule, but when a leader died, people naturally looked to the same wealthy family for his successor. If the oldest son seemed able, they would follow him. If he was no leader, they might turn to a younger son or a brother of the dead man. The chosen man need not be a war leader. He must, in the first place, have people's respect and liking, or they would not follow him at all. He must be able to see both sides of a quarrel, for one of his main duties would be making decisions in such cases. He did not enforce these decisions, so he must know how to persuade and argue until they were accepted.

All the expenses for celebrations, for charity and for entertaining visitors had to come out of some private pocket and, by custom, this was the chief's. It was he who gave the feasts. Usually, he had an extra large house built for that purpose. The chief opened his house to strangers who visited the village, at least if they were high class. He took care of the poor, old people or orphans, he made them gifts and at least saw that they had enough to eat. If someone in the village committed an offense and had to pay a fine, it was the chief who helped him. Some tribes gave him a share of the elk killed, the fish they caught -- which might count as informal taxes.

*Reprinted from Washington (State) - Secretary of State, 1961.

VI. Tribal Government

Coast Tribal Government (Pacific Northwest)

1. To the Indians and whiteman, the word "Chief" meant:
   a. the same thing
   b. different things
   c. one in power
   d. the most important man in the tribe
2. The coastal chief did not make people obey because:
   a. he was a poor leader
   b. he was angry with the whiteman
   c. the tribe did not believe in obeying one man
   d. he had been sick
3. The whiteman's misunderstanding of the powers of a chief affected:
   a. the power of the chiefs
   b. treaties
   c. jobs
   d. politics
4. Most coastal tribes of Indians:
   a. lived in one main village
   b. lived in several villages
   c. had one main chief
   d. were very similar to other tribes
5. To be a good Chief, a person must be:
   a. able to enforce decisions
   b. a war leader
   c. a son of the former Chief
   d. liked and respected

VII. Native American Identity in a Contemporary Society

A Landless Indian
by Susan Corrales (Kootenai)*

Vocabulary: automatically
obligation
sacraments
embarrassment
humiliation

I am from the St. Mary's band of the Kootenai Tribe in British Columbia. My son, Gordon, says we were driven from our original homes to Montana, Idaho and isolated parts of British Columbia such as to Creston, Grasmere, Cranbrook and Windermere. He says we are the remains of a once powerful tribe which was defeated and driven to where we live now. I asked him, "What do you mean, a once powerful tribe? We are powerful now."

The Flatheads and the Montana Kootenais have always had land trouble. The Flatheads wanted the Kootenais to go back where they came from across the border. The Kootenais wanted half of the reservation in Montana. I haven't heard anything more about this since I moved to Seattle.

I am considered a landless Indian because I married a whiteman in 1947 and I automatically lost my Canadian Indian rights. My children are non-registered Indians. I'm sorry things turned out this way, but if I had to do it over again, I'd probably do the same thing. The Great Spirit meant it to be like it is. I'm still very proud of my tribe, even though I am not enrolled.

When I left my home town in 1946, we were still using kerosene lanterns for our light. We had to walk about half a mile to fetch clean water. We cooked on a wood stove, we lived in one-room houses with as many as three families living in one household. Now, the people live in new houses with electricity and inside plumbing. Most of them have propane gas heat. If we had all this back in 1946, I would probably have never left home.

Everything has changed since I left the St. Mary's Band. What we used to consider important then means nothing to the younger generation now. I like the old times better even though it was a hard life. Every family owned a house at the mission. We are of the Catholic faith and had to travel to town which was about six miles from the reserve. We all gathered at our house during the holy days of obligation and after receiving the sacraments at church, we would gather for a nice long visit with our relatives and have lots to eat.

Our Indian celebration is no longer held. We used to have our Pow-wow in July, and it would last for three days and three nights. People from other bands of Kootenais from British Columbia would join us. The Canadian Kootenais don't have bone games or wylucks.* Those games were ended when

*wylucks are a form of cards

the Catholic priests came to our country. The priests told our tribe that it was wrong to gamble, so the Kootenais on the Canadian side gave up the bone game and Wylucks.

We also used to have what they call the black tail dance. This was held the last day of January. The people would form a wide circle and dance all night long. At midnight they would start serving dinner. This went on until the early morning. I believe the Elmo, Montana Kootenais continue to have their jump dance every New Year's Eve.

I went to an Indian dance similar to our black tail dance in Nespelem, Washington. They called it a medicine dance. During the dance an Indian medicine woman was doctoring an elderly sick woman to obtain a cure. I don't know if the elderly woman was cured. This dance was different from ours.

When my parents thought my sister and I were old enough to start school in March of 1932, we were sent to the St. Eugene Boarding School in Cranbrook, Britsh Columbia. My mother made us each a pair of moccasins for our trip and my older sister made us some new dresses. My dad and mother took us to the boarding school in which where about fifty girls and fifty boys lived during the school year.

We couldn't speak one word of English. Can you imagine what we went through? I don't remember how long it took us to learn how to spell our names. My memories of school are not very pleasant.

We went to school either in the morning or in the afternoon. We earned our board and room in order to go to school. Our work schedule changed every month; the Sisters who were in charge of us would write our duties on a sheet of paper which would be posted on a bulletin board in the recreation room. We were required by school rules to attend class until the age of sixteen, then we were free to leave regardless of what grade we had finished. I only went as far as the seventh grade.

Our old boarding school building still exists, but no one lives in it now, since it was closed in 1970. However the buildings are now used as the community hall and one as St. Mary's Catholic Church. The only time the church is used is for funerals--the community hall is used for the wake.

Looking back now, I know I should have taught my children the Kootenai language. I didn't because I remembered the pain it caused me in my childhood; I didn't want my children to go through what I did--the embarrassment, the humiliation. If I were given a second chance, I'd teach my children the Kootenai language. I'm proud to be a Kootenai! Slowly, my children are learning about the Indian ways of my tribe. Maybe some day my tribe will be like it used to be--I think we all long for what used to be.

Student Questions

VII. Native American Identity in Contemporary Society

A Landless Indian (Kootenai)

1. The main idea of this story is:

   (a) The Indian way of life is changing.

   (b) Indian heritage is important.

   (c) An Indian woman should never marry a white man.

   (d) The Kootenais are a powerful people.

2. The author is a "landless" Indian because:

   (a) Her children are non-registered Indians.

   (b) She is Canadian.

   (c) She is Canadian and married to a white man.

   (d) She married in 1947.

3. The author says she did not teach her own children the Kootenai language because:

   (a) It was too hard.

   (b) She had forgotten it.

   (c) She disliked it.

   (d) She associated it with pain and embarrassment.

4. The author implies that she did not like school because:

   (a) It was too hard.

   (b) She didn't know how to speak English.

   (c) It was a public school.

   (d) It was a private school.

5. What other reasons can you infer from the story that made her dislike school?

   1.

   2.

6. List below some of the ways the author says the St. Mary's Band has changed:

VIII. Cultures in Conflict

A Visit to South Dakota
by Linda Gause (Sisseton Sioux)

Vocabulary: reservation
kindergarten
population
acquainted
especially

After my first year in public school, my mother decided that we should return to her reservation. It was during the first summer after I had attended kindergarten. She wanted to visit her family, for it had been a long time since she was home to South Dakota. We knew little about them.

Although I was excited about the trip, I found the town very strange and quite different; the population there was basically Indian people. We stayed with my mother's friend who had two daughters. One of the girls was about ten years old and the other about eight years old. As I became acquainted with the children, I was surprised to learn that they couldn't count money so well. Because I lived in the city, I had always had money to spend on candy and toys. They thought it was really neat that I could count money so well. I also knew the amount and value of each coin and what it could buy. The storekeeper in their neighborhood was also surprised, especially when he tried to shortchange me and I caught him. He thought I lived around there and that my knowledge of money was as limited as the other children's.

I felt very different from the other children in that they dressed differently from me. The girls wore blue jeans and cotton teeshirts. Also, these children went barefoot, while I wore sandles and fussier-type dresses. My two younger brothers wore cotton shirts and corduroy pants; they looked different too.

I found many differences other than just dress. The place where we stayed had sparse furnishings and we had to sleep on the floor while we stayed with them. I had never slept on the floor before. Our only entertainment was to play together since they had no television. We had to go outside to use the bathroom. They had an outhouse and I was not able to adjust to this during our visit. The town itself had no sidewalks, and the buildings were all one or two stories high. Most of them were made of wood and were old.

I remember the reason my family went to the reservation was that my aunt was taking care of my older sister and we wanted to bring my sister home to Washington. We met my sister and my mother's family. We did many things together. I went with my family to my first pow-wow and also fished in a small pond for catfish. In order to cook the catfish, we had to skin them first. They tasted okay. I remember that the weather was very different from ours. It was very hot and dry. We wanted to go swimming, but it wasn't possible because there were **blood**-suckers in the lake.

The weather was so hot it made everything dry. The air was full of pollen which caused my brother's asthma to act up. My mother had to go to the

next larger town to have him treated with proper medical attention.

Before we left, a traveling carnival came to the town. My father gave us each a silver dollar to spend. I showed mine to my grandfather whom I had just met for the first time. He took it and gave me a paper dollar for it. I felt very hurt by this and cried to my mother. She told me it was okay since I was going to spend the silver dollar anyway and that we had just traded money.

After a few more days, we left my mother's reservation in South Dakota and returned to our home in Washington. We never did bring my older sister home. Maybe, in the long run, it was better that way. I remember I was glad to leave because reservation life didn't agree with me when I was little. The conditions and situations surrounding the town and people there left a very bitter taste in my mouth. Reservations and the type of life these people had to live were so much different from my own home in Washington. This is my home now.

VIII. Cultures in Conflict

A Visit to South Dakota (Sisseton-Sioux)

1. The main idea of this story is:

   (a) A summer trip.

   (b) Reservation life.

   (c) A comparison of city life to reservation life.

   (d) Getting to know relatives.

2. The author came to the conclusion that she didn't like reservation life mainly because:

   (a) It was so different from the way she had been raised.

   (b) People didn't treat her very well there.

   (c) It was too hot there.

3. List at least five things that the author found different about reservation life:

   (a)

   (b)

   (c)

   (d)

   (e)

SCALE OF MILES
WESTERN ARCTIC
YUKON SUB-ARCTIC
MACKENZIE SUB-ARCTIC
CENTRAL AND EASTERN ARCTIC
NORTHWEST COAST
PLATEAU
EASTERN SUB-ARCTIC
GREAT BASIN
PRAIRIES
EAST
CALIFORNIA
SOUTHWEST
BAJA CALIFORNIA
NORTHEAST MEXICO
MESO-AMERICA
CIRCUM-CARIBBEAN

PLAINS AREA

IX. Native American Food

Food

Vocabulary: indication
caterpillar

Plains Indians survived by hunting and gathering wild plants. They did not farm. Indications are that Indians knew over 2,500 items of food.

Shoshone and Arapaho lived mainly on buffalo, elk, antelope, bear and smaller game. Main plant foods were a few roots, a little corn and berries (used by all tribes in making pemmican). Corn was taken from eastern and southwestern tribes by trade or raids. Although there were some fish, they were not considered worth the trouble of catching.

To the east (Prairie area) farming was more important, but still ranked second to hunting. The most popular crops were maize, beans, squash and a few sunflowers.

To the west (especially California), acorns were one of the main foods along with many other kinds of smaller seeds. The Indian in this area also used rodents, birds, earthworms, grasshoppers and caterpillars for food. Along the coast, fish were an important part of the diet of all tribes.

In the southwest, farming provided almost all the food. Maize, beans, squash and sunflowers provided nearly all of the diet of the tribes. Hunting provided mainly small game, such as rabbits. There were fish from the Rio Grande. Wild roots provided a small part of the food.

Many animals were tamed and used for food by different tribes throughout North America, some of these were dogs, horses, turkeys, ducks and geese.

Indian Foods That Are Part of America's Diet

hominy
corn pone
Indian bread
Indian pudding
samp
popcorn
succotash
suppawn
lima beans
white potatoes
tomatoes
watercress
maple sugar
honey
squash
artichoke
wild plums
wild cherries
wild grapes
blueberries
blackberries
cranberries
hickory nuts
hazel nuts
beech nuts
butter nuts
peanuts
walnuts
acorns
sunflower seeds
nut oil
clams
scallops
oysters
lobster
crabs
buffalo meat
venison
bear meat
duck
goose
turkey
pheasant
grouse
quail
squirrel
oppossum
turtle
prairie chicken

Student Questions

IX. Native American Foods

Indian Foods (Plains)

1. The Plains Indians got food mainly by:
   a. Farming.
   b. Fishing.
   c. Domestic animals.
   d. Hunting.
2. The food knowledge of the Indians was:
   a. Limited.
   b. Great.
   c. Specialized.
   d. Unknown.
3. The foods of the Indians were:
   a. Limited.
   b. Varied, depending on area.
   c. Generally the same for all tribes.
   d. Dependent on White suppliers.
4. The food of a tribe was:
   a. Depended mostly on the land.
   b. Gathered by its male members.
   c. Dependent on how hard they worked.
   d. Dependent on trading with other tribes.
5. Indian foods have affected the American diet:
   a. Not at all.
   b. Only in some areas.
   c. Very little.
   d. A great deal.

X. Traditions: Past and Present

Songs of a Yakima Encampment
by Leroy Selam (S'waptsa)

Vocabulary: ceremonial
reacquainted
stamina
disqualification
fascinating

At the foothills surrounding the Yakima Valley, near White Swan, Washington, there is a yearly ten-day ceremonial from late June on into July. Here the Yakimas gather and pitch their teepees on a rich meadow of grass and flowers, surrounded by trees of cottonwood, willow, oakwood, and sage brush. Little mountain cold streams flow here and there within walking distance. At this gathering there are upwards of four and a half thousand Yakimas.

In the olden days as now, it is a gathering of joy. It is in the time of the year when the sun smiles upon the people, hot yet enjoyable. This yearly encampment has taken place for a long, long time; the elders remember when horses were ridden from as far away as parts of Canada, Idaho, Montana, Oregon, and from all along the Columbia River.

Here for a small period of time, time is halted...the people get re-acquainted, they rest, they feed, they trade, and tell stories. Children are all about, enjoying childhood. In the evenings the aroma of the cooking fires abound with salmon, deer meat, roots of various kinds, and of course everybody's favorite, "Indian Fried Bread."

After the evening meals, it is another story of gaiety, as the many tribes compete against each other in the ever fascinating stick game. I once witnessed eight games going on at once, and the crowds were gathered around them so thick that I gave up trying to get a place. Other games go on at the same time also.

Probably the biggest attraction and most enjoyable experience, is to observe the dancing and listen to the latest in Indian songs. Many new songs are composed here. The song makers are inspired by the spirit of the people. There are sometimes fifteen drums from visiting tribes, with about a dozen singers to each drum. Dancers compete with pure physical strength and stamina.

Being a singer is a complete story within itself. It takes many years of constant practice. The singer is required to learn many songs, some with words. A singer must learn to direct the dancers with his song and beat of the drum. Many times I have seen the disqualification of a drum because of a mistake by the singers. A good singer will know the long and involved legends which describe the history of the dance or ceremony. Among drummers and singers there are two to three lead singers and their voices can be heard above the others.

At the Yakima Encampment, songs are sung, old and new. This says that all

CANADA
Vancouver Island
(Canada)
Straits of Juan de Fuca
Sekiu
Mt. Olympus
Hood Canal
Seattle
Olympia
Spokane
IDAHO
PACIFIC OCEAN
WASHINGTON
Yakima Reservation
Mt. Adams
OREGON
Portland
0 20 40 60 80
One inch = approximately 40 miles

X. Traditions: Past and Present

Songs of a Yakima Encampment

1. The main idea of this story is:

   (a) drumming and singing
   (b) the stick game
   (c) the Yakima tribe
   (d) the many activities of a Yakima encampment

2. According to the author, the Yakima encampment occurs:

   (a) in the early summer
   (b) every year
   (c) since olden times
   (d) all of the above

3. To make the article more interesting the author uses:

   (a) many pictures
   (b) words that appeal to the senses
   (c) several adjectives for each noun
   (d) names of well-known people

4. The author's story creates a mood about the Yakima encampment that is:

   (a) warm and friendly
   (b) wistful
   (c) bitter
   (d) confused

5. The author says the encampment makes him feel:

   (a) melancholic
   (b) uninvolved
   (c) joyful
   (d) lonely

XI. Education : A Native American Viewpoint

The First Day of School *

by Linda Gause (Sisseton Sioux)

Vocabulary: excitement
kindergarten
acquainted
differently

On the first day of school, there was a lot of excitement in the homes of the little children who were entering kindergarten for the first time. On arrival at school, the children looked around the room at all the toys and books and at the other children; but they stayed very close to their mothers, holding on tightly, fearing they would be left alone. There was lots of crying and sadness when the mothers left. Many of the mothers came to school each day for almost a week before the children would stay without them.

After school had been in progress several weeks, the children became acquainted with one another. They began to pick out their best friends. I was the only dark-skinned child in my class, the only Indian. Most of the children had never come in contact with an Indian before, they wouldn't play with me or come near. Even when I brought things from home to share, they would accept treats or whatever was offered to them, but then would become cold and unfriendly when it was time to play. On many occasions when I tried to play with the children, they would act as though they didn't hear me.

If I was allowed to play, I was always given the working part of a game. For instance, in jumprope I always had to hold the rope; I never got a chance to jump.

During that first year, I learned that the children were not going to accept me. I couldn't understand why! When some of the children told me it was because I was an Indian and the only good Indian was a dead Indian, then I sort of knew why. I really couldn't understand this--being an Indian never made a difference to children I'd come in contact with in my own neighborhood, many of them were white children. I've always wondered why I was treated differently in school! The early excitement of going to school was replaced with another feeling.

Student Questions

XI. Education: A Native American Viewpoint

The First Day of School (Sisseton-Sioux)

1. The main purpose of this story is to show:

   (a) an Indian child beginning school.

   (b) how Indian children are treated at school.

   (c) how prejudice can change a child's attitude toward school.

   (d) the difference between school and community treatment of Indian children.

2. Prejudice was shown to the author in kindergarten by:

   (a) beating her up.

   (b) calling her names

   (c) taking her things away from her.

   (d) ignoring her.

3. From information given in the story, what kind of feeling did the author imply that she developed about school?

4. List three ways that an Indian child might react in a situation such as the one described in this story.

   (a)

   (b)

   (c)

XII. The Future

The Mainstream: Indians as Human Beings*
by Earl Old Person (Blackfoot)

Vocabulary: appropriations
termination
translation
delegates

It cannot be denied that every time the Bureau of Indian Affairs goes to Congress for money, they justify their request for appropriations on the grounds that they are trying to "get themselves out of the Indian Business". This means termination to members of Congress and to Indians.

It is important to note that in our Indian language the only translation for termination is "to 'wipe out' or 'kill off'". We have no Indian words for termination....

You have caused us to jump every time we hear this word. We made treaties with the U.S. Government which guaranteed our rights to develop our reservations and to develop as a people free from interference. In order to bring about this development, careful planning must be done on the part of not only the agencies of government, but by the tribes themselves.

But how can we plan our future when the Indian Bureau constantly threatens to wipe us out as a race? It is like trying to cook a meal in your tipi when someone is standing outside trying to burn the tipi down.

So, let's agree to forget the termination talk and instead talk of development of Indian people, their land, and their culture.

Why is it so important that Indians be brought into the "mainstream of American life"? What is the "mainstream of American life"? I would not know how to interpret the phrase to my people in our language. The closest I would be able to come to "mainstream" would be to say, in Indian, "a big, wide river". Am I then to tell my people that they will be "thrown into the Big, Wide River of the United States"?

As first Americans, we had a truly American way of life. And we mixed this with the way of the white man who came to live among us. The result is the most democratic form of government in the world....

We send our best educated delegates to these meetings (of the government--eds.) so they can understand what is being said. We are forced to leave at home the poor and the least educated. We try to put on a good face at these meetings, but we cannot cover up the fact that the pride of our people make them elect those of us who they think have the education and ability to deal with Government officials and the outside world.

Our people are eager to learn. They are proud of being Americans. They are proud of being Indians. They are proud to welcome non-Indians into the

*Reprinted from Intergrated Education, Issue 26, Vol. V, No. 2, April/May, 1967.

reservation. We feel that we have dealt with honor with the Government through the many treaties and expect the Government to do the same. We do not demonstrate in the streets to get our rights. We feel we have rights guaranteed to us by these treaties and we trust the Government to respect these rights.

And what will it cost for the Indian Bureau and the Congress to say, "Go home and develop your plans. You do not have to be afraid so take the time you need. We are not going to sell your land out from under you or force your people off the reservation"?

If this is done, the time will surely come when Indian people everywhere can say in both word and deed that a special agency to handle their affairs is no longer needed.

Student Questions

XII. The Future

THE MAINSTREAM

1. The main argument presented in this article is that:

    a. Terminiation is not the solution to Indian development.

    b. Indian language is limited.

    c. You can't trust the government.

    d. The Indian way is best.

2. The Indian translation of "terminiation" is:

    a. Conclusion.

    b. Connecting.

    c. No longer exists.

    d. A period of time.

3. Who is the author's principal audience?

    a. Other Indians.

    b. Members of Congress.

    c. The author's tribe.

    d. The Bureau of Indian Affairs.

4. In your own words, write what the author gives as a solution for Indians to handle their own affairs:

Student Authors

Chapter 2

Rondina Brown - *My Grandfather's Medicine*

Rondina Brown is Mandan, Gros Ventre and Sioux. Besides Washington, she also has lived in Montana and South Dakota. She attended a BIA boarding school in South Dakota. She likes to read and would like to eventually become a licensed practical nurse. She is presently studying at Seattle Central Community College.

Don Fredricks - *An Indian Agent*

Don Fredericks is Chippewa, Yakima, Aluet and Modoc and lived for about six years on the Yakima Reservation. Don finished his G.E.D. certification in only five months at United Indians of All Tribes Foundation. He has entered Highline Community College for further studies.

Chapter 7

Susan Corrales - *A Landless Indian*

Susan Corrales is a member of the Kootenais and lived on the St. Mary's Band Reserve in southern British Columbia. After the Second World War, she came down to Washington state to work. There she met her husband and they settled down in Spokane, WA. She has seven children and five grandchildren. She is concerned that they know of their Indian heritage and be proud of it. Susan has attained her G.E.D. certificate and plans to study social work at Seattle Central Community College.

Chapters 8 & 11

Linda Gause - *A Visit to South Dakota*
- First Day of School

Linda Gause is a Sisseton-Wahpeton-Sioux. Although her mother was born on the reservation, Linda has always lived in the city of Seattle. She has completed her G.E.D. certification and has also completed training as a bank teller and retail cashier. She would like to attend business management classes and eventually have an antique shop of her own.